

**Sociocultural Variations of Verb Markers in the West Papuan Language****Yafed Syufi<sup>1</sup>, Reno Wulan Sari<sup>2</sup>, Nidya Fitri<sup>3</sup>, Angel Sophia Intan<sup>3</sup>**<sup>1</sup> Universitas Papua Manokwari, Indonesia<sup>2</sup> Busan Univeristy of Foreign Studies, South Korea<sup>3</sup> STITNU Sakinah Dharmasraya Padang, Indonesia

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**Abstract**

The problems discussed in this study are based on variations in verb meaning in west Papuan speech, namely Irires and Miyah Language. These two languages are in one area in Tambarauw Regency but have different verbs. For this reason, a study of verb and hyponymy categories is needed in morphology studies to identify variations in verb meaning in Irires and Miyah languages. This research was conducted to find out socio-cultural variations in verb meaning in the West Papuan language, namely Irires and Miyah. The researchers used qualitative, in the Iris and Miyah districts of the Tambarauw Regency. Data collection techniques were carried out by observation, interview, and documentation techniques by participating directly with the Irires and Miyah communities, supported by relevant research references as a complement to information. The instrument was an instrument in the form of a list of questions to record the classification of verb variations in prices and Miyah language. Triangulation methods carry out data analysis techniques by transcribing the results of recording variations in the pronunciation of Irires and Miyah languages which are then represented in good language and understood. The results of the study showed the use of Irires and Miyah eating verbs that resulted in verb structures that have a pronominal persona that has a practical name including {d}, {b}, {a,i,u,e,o}, {g}, {ig}, {m}, {n}, {p}, {t}.

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**INTRODUCTION**

Language is a representation of science contained in the cognition and intuition of each language expressed by each individual or social group of society. Each language entity has a lexicon of verbs in one meaning consisting of several components, although the words bite and eat their unique verbs in each string of words that follow them. Before explaining more about verbs, let us understand the definition of verbs well. The verb is commonly referred to as construction that expresses activity or deed (Sugerman, 2016). The richness of language is the wealth of knowledge of every human being who inhabits this universe. The lexicon expressed will transmit the message to the listener or recipient of the messages (Smirmova, Elizaveta; Shustova, 2017).

Papuan is an Austronesian and non-Austronesian language (Foley, 2000; Wasef et al., 2021; Kaland, 2019; Jacobs et al., 2019). Austronesian languages are sourced from northern Taiwan to New Zealand and from the East Easter Island of West Madagascar on the East African Continent, namely the protoaustronesian language (Blust, 1993; Pawley, Andrew; Ross, 1993; Ross, 2004). The Papuan language is divided into two subsections, namely South Halmahera and Oceania. Papua has more than 270 regional languages

(Pawley, 2006; Kaland et al., 2023; van Staden, 2006). The Papuan language contributes to providing grammatical properties varying from the aspects of sound, word structure, phrases, sentences, and pragmatics in its use. The Papuan language has its uniqueness, such as grammatically efficientness. This language is seen in the basic structure of the clause, namely the subject, predicate, and object (Sawaki, 2018; Huber, 2014; de Vries, 2006; Levinson, 2006). One of the many languages in Papua is Irires and Miyah language which was previously called Karon Dori or Karon Gunung language. In irires language, etymologically, the word Iri means river, and the word res means current not against the river's flow, but ecologically human Irires inhabits a place that inhabits a place that has many streams (Syufi, 2019a).

The Irires tribe is in Tambrauw Regency, which is part of the clan and clan is called the Irires tribe, such as Syufi, Aibesa, Sasior, Apoki, Airai, Aneti, maofigos, Aifamas (Ronsumbre, 2020). In addition, irires people live in several villages, such as Meinad village, Meis village, Aifamas village, Wafmana village, Miri village, Ataf rumek village, and Meicim village. Toponymy, this village is a representation of socio-cultural relations with the river. Likewise, the Irires use irires language to represent their identity (Syufi, 2019b).

Similarly, the Miyah language, according to SIL Papua data, is known as the Karondori language and is like the language of the hinterland of Tambrauw Regency, Papua Province. Karon Dori is defined as a mountain. According to SIL Papua (Cohn, Abigail; Ravindranath, 2014), there are 271 regional languages in Papua. Next, the Development of languages, referred to as language (Syufi, 2019a), mentioned regional languages in Papua province, as many as 275 (Sanjoko, 2013). This number is temporary, or the inventory needs further study through such dialectology studies can ascertain the actual number of regional languages in Papua.

This paper is a study to find out part of the Irires language, and Miyah language, namely Irires bite verbs and Miyah eating verbs. Irires and Miyah languages are grouped in non-Austronesian languages. This language is due to the occurrence of language contact with other Papuan languages to create a semblance of grammatical in the Papuan language itself. In addition, it can describe the characteristics of the Papuan language. The characteristics of the language in question can distinguish the characteristics of Austronesian languages and the characteristics of non-Austronesian languages.

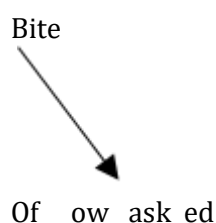
The use of theories related to this study is cultural linguistics, hyponym, and verbs in this study are described as follows. Sociolinguistics examines the language and social context in which the language is produced (Rochayah; Djamil Misbach, 1995). Based on the Irires language and Miyah language is in one place in West Papua, precisely in Tambrauw Regency. Although these two languages are in one area, there are differences in the language spoken in society. Speech can be referred to as if two people use the same language but have contact with each other. The occurrence of contact between one society and another can form behavior that is acceptable to society. The culture that can be studied is different from its biological heritage because the culture contains the final product of learning activities, namely knowledge of its most extensive meaning (Goodenough, 1957; Mišić Ilić, 2017).

Communication media is used to accommodate communication to convey ideas or ideas related to the biotic and abiotic environment. Language is used for the construction of meaning. *Language* is a privileged medium in which cultural meaning is built and communicated to build knowledge of ourselves and the social world (Hurn, 2013; Huang, 2019; Yuan, 2023; Mizell, 2022). From a cultural or cultural perspective derived from Sanskrit, buddhayah is a plural form of buddhi. Mind or reason is interpreted as related to the mind and human reason.

Language is closely related to culture and the people who use the language in certain cultural groups, accompanied by ways of thinking that are by the norms of behavior in the cultural community (Sibarani, 2015). This view is in line with the cultural

practices carried out by the Irires community in the sago processing system, whose process is related to irires human knowledge and artifacts that inhabit the Tambrauw Regency of West Papua Province. The relationship between language and culture is very close and fills each other and resonates. Languages must be learned in a cultural, and cultural context can be learned through language (Sibarani, 2015). People's perspective is that sago trees represent people's lives and lives. Therefore, sago can be maintained and treated to provide benefits for survival—sago is a hereditary cultural heritage for current and future generations of Irires. Therefore, the community cultivates and takes care of existing sago. Cultural linguistics is a branch of linguistics that studies the variety and use of language related to cultural patterns, language characteristics related to social groups, religions, occupations, and kinship.

A hyponym is a relationship of meaning that involves the understanding of hierarchy. This hyponymy relationship is close to synonyms. When a word has a component of the meaning of another word, but not the other way around, then the relationship is called a hyponym. The term hyponym comes from the ancient Greek words *onoma* (name) and *hypo* (below), "names that belong under other names." Verhaar says a hyponym is an expression (usually a word, presumably also a phrase or sentence) whose meaning is considered part of the meaning of another expression. The term hyponym is the meaning below of other names, and the opposite is hypernym or superordinates into the word sago, including stem, leaf root, and others. So the word sago includes superordinate. The term of each language entity has synonyms that are unique characteristics in irires. There are four synonyms specifically related to the word bite. The lexicon of *ow*, *ask*, and *Ed* has the same meaning, but their use is different, as in the example below:



Another supporting theory is The morphological theory. Morphology is a language theory that addresses the intricacies of morphemes and words. The grammatical units are the state in the grammatical hierarchy. At the grammatical level, morphemes are the smallest units of meaning (Soedjito; Saryono; Djoko, 2014). Morphology studies the intricacies of word structure and the influence of changes in word structure on the group and meaning of words (Ramlan, 2001). Morphology is the study of the intern structure of words, and phoneme units form larger units into the smallest units at the morphological level (Rahyono, 2012). Linguistic forms exist in the form of complex forms, and some are single forms. Several morphemes build complex forms, while a single morpheme constructs single forms. Verbs or commonly referred to as verbs, are constructions that express activity or deed. Verbs can be identified using three different ways. First, by looking at the morphological shape. Second, by looking at his syntactic behavior, and third, his semantics behavior (Rahardi, 2021). Based on its morphological characteristics, the basic verbs in the Irires and Miyah language are not many.

## **METHOD**

Scientific entities in this section qualitative descriptive design have many similarities with quantitative descriptive urges. Therefore qualitative descriptive design can be called quasi qualitative or pseudo qualitative design . In addition, methods must be

implemented or applied, and techniques are ways of implementing or applying methods (Sudaryanto, 2015). The method used in this study is a qualitative descriptive method to describe concepts both theoretically and practically. Language is a nomenclature, so we must say that there are several different concepts (Rochayah; Djamil Misbach, 1995). The use of methods is carried out with a qualitative approach in the Irires and Miyah districts of the Tambora Regency. Data collection techniques are carried out by observation techniques, interview techniques, and documentation techniques by participating directly with the Irires and Miyah communities, supported by relevant research references as a complement to information. The instrument used is an instrument in the form of a list of questions to record the classification of verb variations in Irires and Miyah language. Triangulation methods carry out data analysis techniques by transcribing the results of recording variations in the pronunciation of Irires and Miyah languages which are then represented in good language and understood.

## RESULT AND DISCUSSION

The main thing described here is the bite verb in the Irires language and the eating verb in Miyah language to see the language competence in using verbs. The word noun is commonly referred to as noun is the construction of the name or term of all objects or everything addressed (Sugerman, 2016), which is first described in Irires language and then Miyah eating verbs presented in the following sentences. Irires language verb bite has a relationship with nouns, both dogs (*mec*), pigs (*meks*), ants (*moifew*), and snakes (*menggos*). In addition, the verb intended for the subject is human can be described in this discussion, and the verb of eating in the Miyah language.

No	Miyah Language	Meanings
[1]	<i>Mec of mek</i>	dog bite pig'
[2]	<i>Mek ow mec</i>	pig bite dog
	The word of 'ow' refers to pig is bitten	
[3]	<i>Moifew ask mek</i>	Ant biting
	The word of 'ask' refers to ant, mosquito, and bee. It means 'ask' refers to these animals.	
[4]	<i>Moi ask</i>	Bee biting
[5]	<i>Menggos ed mek</i>	The Word of 'ed' refers to snake is bitten. The word of 'of' have bite meaning refers to dog. The word of 'ow' relate to pig is bitten, and the word 'ask; relates to ant, mosquito, and bee.

Verbs that follow the pronominal persona, the description is a very different system following proclitic. This concept is outlined in the following table

Table 1. Pronominal Proclitic

Pronominal Persona	Singular	Dual	Plurals
First	Idif 'I'	Gegef ' we both'	Memef 'we'
Second	Bou 'you'	Igiog 'both of you'	Yoi 'you'
Third	Ifo ' he' Afo ' she'	Gasig 'both of them'	Dey ' They"

Source: (Syufi, 2019b)

Table 1 describes the pronouns of the system persona following the proclitic. If this persona pronoun is paired with a bite verb, then the bite verb changes unlike in the explanation of data 1 to 5. Here are some explanations of bite verb changes followed by persona pronouns. Interpreting the lexicon bite (ask) can follow the pronominal persona, single, dual and plural, as described in the following description.

- |      |  |                                |
|------|--|--------------------------------|
| [6]  | <i>Idif disk bitim afar</i><br><i>Idif d-isk b-itim afar</i>             | I bit your hand wound          |
| [7]  | <i>Bou bisk idif ditim afar</i><br><i>Bou b-isk idif d-itim afar</i>     | You bit my hand wound          |
| [8]  | <i>Ifo ask dey itim</i><br><i>Ifo ask dey itim</i>                       | He bit their hands             |
| [9]  | <i>Afo ask idif ditim</i><br><i>Afo ask idif d-itim</i>                  | She's a woman biting my hand   |
| [10] | <i>Gegef gask bou bitim</i><br><i>Gegef g-ask bou b-itim</i>             | We both bite your hand         |
| [11] | <i>Igiog igask memef mitim</i><br><i>Igiog ig-ask memef m-itim</i>       | You two bite our hands         |
| [12] | <i>Gasig igask bou bitim afar</i><br><i>Gasig ig-ask bou b-itim afar</i> | They both bite your hand       |
| [13] | <i>Memef misk bou bitim afar</i><br><i>Memef m-isk bou b-itim afa</i>    | We bite your hand wound        |
| [14] | <i>Yoi isk idif ditim afar</i><br><i>Yoi isk idif d-itim afar</i>        | You guys bite my hand wound    |
| [15] | <i>Dey isk gegef getim afar</i><br><i>Dey isk gegef g-etim afar</i>      | They bit our hands both wounds |

Data 6 through 15 show that if the bite verb is followed by the pronoun persona, then the bite verb changes to disk, d-isk, ask, gask, g-ask, igask, ih-ask, misk, m-isk, isk. Each string of words, when integrated or omitted a particular part, will affect the equivalent of the meaning that follows. Language has its own rules in its use according to context. The word mek does not match with of (bite), and mec does not match with ow (bite). There are some exceptions in the use of the word (ed); for example

- |      |                                    |  |
|------|------------------------------------|--|
| [16] | <i>Mec ed bitim rot meyod afog</i> | Dog pounces on flesh from someone's hand |
| [17] | <i>Mek ed majg</i>                 | Pig jumps the fence                      |
| [18] | <i>Menggos ask mec</i>             | Snake bites dog                          |

Data 16 to data 18 indicate that the bite verb comes after the persona pronoun and changes to ed and ask. However, the bite verb applies to other verbs in Indonesian, such as jumping and jumping verbs. Jumping and jumping verbs appear and have similarities with bite verbs.

Each language entity has a uniqueness both generically and specifically in the Miyah language, outlined the word bite as follows.

- |      |                       |                   |
|------|-----------------------|-------------------|
| [19] | <i>Fane yafit dah</i> | Pig bites the dog |
|------|-----------------------|-------------------|

- [20] *Dah yafit fane* Dog bites a pig
- [21] *Apanyame dah* Snake bites dog
- [22] *I yafit retu* Ants bite people
- [23] *Apanyafit dah* snake biting dog

Data 19 to data 23 state that if the bite verb is paired with a noun, both at the position of the subject and the object occupied by the animal, then the bite verb sounds to be yafit and yame. The verb bites and eats in Mpur language as the following description. The first description is the verb bite (wog), which is suitable for dog nouns (pier), pigs (duaw), snakes (Kur), ants (sam), and Pieg (woodworms). This lexicon can be described as follows.

- [24] *Pier wog duaw* Dog bites a pig
- [25] *Duaw wog pier* Pig bites the dog
- [26] *ur wum pier* Snake bites dog
- [27] *Sam wog pier* Ants bite dogs

Data 24 to 27 show that in the mpur language part of the Miyah language, the bite verb followed by the animal, both position as subject and object, changes sound to wog and wum. Languages have their uniqueness with different structures according to the intuition and cognition of the speaker. Furthermore, the word 'eat' can be deciphered in the Miyah language, which has different equivalents according to the context and lexicon that can describe in the following description: Focus on eating verbs that refer to the context in which humans are carrying out their activities. Miyah language is found in the Tambrau Regency of West Papua Province. The classification of Miyah language is categorized into four components, namely (1) nit, (2) napo, (3) napat, (4) rice these four components can be described as follows:

- 1) This lexicon refers to all types of side dishes;
- (2) napo lexicon refers to all types of meat;
- (3) napat lexicon refers to all types of vegetables;
- (4) This lexicon rice refers to people who are greedy or eat a lot.

Miyah language knows pronominal persona (people pronouns), both single, dual and plural, and has a localized discussion system that is an integrated part in the formation of verbs and adjectives. Therefore the chart below outlines the system of persona pronominal.

Table 2. Pronominal Persona in Miyah Language

Pronominal Persona	Singular	Dual	Plurals
First	<i>Tuo</i> 'I'	<i>Pae</i> 'we both'	<i>Amu</i> 'we'
Second	<i>Nuo</i> 'you'	<i>Kuaej</i> 'both of you'	<i>Anu</i> 'you'
Third	<i>Ait</i> 'he' <i>Au</i> 'she'	<i>Kuriar</i> 'both of them'	<i>Ana</i> "They"

Table 2 shows that in Miyah, persona pronouns are not only followed by bite verbs but also followed by adjectives. Furthermore, The pronominal form of the first singular

persona nuo is illustrated in the data. for example, (1) the pronominal second persona of the nuo single is illustrated in the. (2) the pronominal persona is the third singular Ait. He is male in the data (3), and au he is female can be illustrated in the data (4).

- |      |                      |          |
|------|----------------------|----------|
| [28] | <i>Tuo tit poit</i>  | I eat    |
|      | <i>Tuo t-it poit</i> |          |
| [29] | <i>Nuo nit poit</i>  | You eat  |
|      | <i>Nuo n-it poit</i> |          |
| [30] | <i>Ait yit poit</i>  | He eats  |
|      | <i>Ait y-it poit</i> |          |
| [31] | <i>Au mit poit</i>   | She eats |
|      | <i>Au m-it poit</i>  |          |

Data 28 to 31 show that the verb makan in miyah if followed by the noun persona changes to the sound tit, t-it, nit, n-it, yit, y-it. The first persona pronominal dual pae is illustrated in data (32). The second pronominal persona is dual kuaej in data (33). The third pronominal persona dual kuriar is illustrated in the data (34).

- |      |                         |               |
|------|-------------------------|---------------|
| [35] | <i>pae pit poit</i>     | We both ate   |
|      | <i>Pae p-it poit</i>    |               |
| [36] | <i>kuaej nit poit</i>   | They both eat |
|      | <i>Kuaej n-it poit</i>  |               |
| [37] | <i>Kuriar nit poit</i>  | They eat      |
|      | <i>Kuriar n-it poit</i> |               |

Data 35 to 37 state that if the eating verb is followed by the first, second, and third persona pronouns, then the eating verb reads pit, p-it, nit, and n-it. The pronominal of the first persona plural 'amu', is illustrated in the data (38), the pronominal persona is the second plural illustrated in the data (39), and the pronominal persona is plural 'ana', illustrated in the data (40)

- |      |                      |          |
|------|----------------------|----------|
| [38] | <i>Amu pit poit</i>  | We eat   |
|      | <i>Amu p-it poit</i> |          |
| [39] | <i>Anu nit poit</i>  | They eat |
|      | <i>Anu n-it poit</i> |          |
| [40] | <i>Ana mit poit</i>  | They eat |
|      | <i>Ana m-it poit</i> |          |

Data 38 to 40 show that the verb eat is followed by the pronoun form of the second and third persona, then the sound of the verb eat in miyah language changes to pit, p-it, nit, n-it. The pronominal form of the first singular persona tuo is illustrated in the data (41). The pronominal form of the first singular persona tuo is displayed in the data (41). The pronominal second persona single nuo is illustrated in the data (42). The pronominal persona is the third singular Ait; he is male in the data (43). The pronominal second persona single nuo is presented in the data (42). The pronominal persona is the third singular Ait; he is male in the data (43). 'Au' is female can show on the Au data (44). 'Au' he is female can illustrate the Au data on the data [44].

- |      |                      |              |
|------|----------------------|--------------|
| [41] | <i>Tuo tapo kak</i>  | I eat meat   |
|      | <i>Tuo t-apo</i>     |              |
| [42] | <i>Nuo napo kak</i>  | You eat meat |
|      | <i>Nuo n-apo kak</i> |              |
| [43] | <i>Ait yapo kak</i>  | He eat meat  |
|      | <i>Ait y-apo kak</i> |              |
| [44] | <i>Au mapo kak</i>   | She eat meat |
|      | <i>Au m-apo kak</i>  |              |

Data 41 to 44 state that the verb eat followed by the pronouns persona two and three changes the sound of the verb eat to tapo, t-apo, napo, n-apo, yapo, y-apo, mapo, m-apo. The pronominal of the first persona dual 'pae' is illustrated in data [45]. The second pronominal persona is dual 'kuaej' in data [46]. The third pronominal persona is dual 'kuriar' described in the data [47].

- |      |                        |               |
|------|------------------------|---------------|
| [45] | <i>Pae pepo kak</i>    | We eat meat   |
|      | <i>Pae p-epo kak</i>   |               |
| [46] | <i>kuaej mapo kak</i>  | We eat meat   |
|      | <i>Kuaej mapo kak</i>  |               |
| [47] | <i>Kuriar nepo kak</i> | They eat meat |
|      | <i>Kuriar nepo kak</i> |               |

Data 45 to 47 state that the verb eat followed by the pronouns of the first persona, two, and three are illustrated into pepo, p-epo, mapo, and nepo. The pronominal of the first persona plural amu is illustrated in the data [48]. The pronominal of the second persona of the plural is described in the data [49]. The pronominal of the third persona is plural ana, illustrated in the data [50].

- |      |                      |               |
|------|----------------------|---------------|
| [48] | <i>Amu pepo kak</i>  | We eat meat   |
|      | <i>Amu p-epo kak</i> |               |
| [49] | <i>Anu nipo kak</i>  | We eat meat   |
|      | <i>Anu n-ipo kak</i> |               |
| [50] | <i>Ana mapo kak</i>  | They eat meat |
|      | <i>Ana m-apo</i>     |               |

Data 48 to 50 state that the verb eat followed by the pronouns of the second and third personas is described as pepo, p-epo, nipo, n-ipo, mapo, m-apo. Data 48 to 50 state that the verb eat followed by the pronouns of the second and third personas is described as pepo, p-epo, nipo, n-ipo, mapo, m-apo. The pronominal form of the first singular persona, 'tuo,' is illustrated in the data [51]. The pronominal second persona of the 'nuo' single is depicted in the data [53]. The pronominal persona is the third singular 'Ait'; he is male in the data [52]. 'Au' he is female can be described on the data's au data [54].

- |      |                   |                    |
|------|-------------------|--------------------|
| [51] | <i>Tuo tapat</i>  | I eat vegetable    |
|      | <i>Tuo t-apat</i> |                    |
| [52] | <i>Nuo napat</i>  | You eat vegetable  |
|      | <i>Nuo n-apo</i>  |                    |
| [53] | <i>Ait yapat</i>  | He eats vegetable  |
|      | <i>Ait y-apat</i> |                    |
| [54] | <i>Au mapat</i>   | She eats vegetable |
|      | <i>Au m-apat</i>  |                    |

Data 51 to 54 state that the verb makan followed by the pronouns of the second and third personas is translated into tapat, t-apat, napat, n-apo, yapat, y-apat, mapat, m-apat. The pronominal of the first persona dual pae is illustrated in the data (55). The second pronominal persona is dual 'kuaej' in the data (56). The third pronominal persona dual 'kuriar' is presented in the data (57).

- |      |                      |                     |
|------|----------------------|---------------------|
| [55] | <i>Pae pepat</i>     | We eat vegetable    |
|      | <i>Pae p-epat</i>    |                     |
| [56] | <i>Kuaej mapat</i>   | They eat vegetable  |
|      | <i>Kuaej m-apat</i>  |                     |
| [57] | <i>Kuriar nepat</i>  | They eats vegetable |
|      | <i>Kuriar ne-pat</i> |                     |

Data 55 to 57 show that the verb eat followed by the pronouns of the second and third personas is illustrated into pepat, p-epat, mapat, m-apat, nepat, and ne-pat. The pronominal of the first persona plural amu is illustrated in the data (58). The plural second



persona pronominal is described in the data (59). The third plural persona pronominal is illustrated in the data (60).

	<i>Amu pepat</i>	We eat vegetable
[58]	<i>Amu p-epat</i>	
	<i>Anu nepat</i>	They eat vegetable
[59]	<i>Anu n-epat</i>	
	<i>Ana mapat</i>	They eats vegetable
[60]	<i>Ana m-apat</i>	

Data 58 to 60 states that the verb eat followed by the pronouns of the second and third personas of the verb eat is illustrated into pepat, p-epat, nepat, n-epat, mapat, and m-apat. The pronominal form of the first singular persona tuo is described in the data (61). The pronominal second persona of the nuo single is shown in the data (62). The pronominal persona is the third singular ait; he is male in the data (63). 'Au' he is female can presented on the Au data on the data (64).

	<i>Tuo tasi poit</i>	I overeat
[61]	<i>Tuo t-asi poit</i>	
	<i>Nuo nasi poit</i>	You overeat
[62]	<i>Nuo n-asi poit</i>	
	<i>Ait yasi poit</i>	He overeat
[63]	<i>Ait y-asi poit</i>	
	<i>Au masi poit</i>	She overeat
[64]	<i>Au m-asi poit</i>	

Data 61 to 64 state that the verb eat followed by the pronouns persona becomes tasi, ta-asi, rice, n-asi, yasi, y-asi, masi, m-asi. The first persona pronominal dual pae is depicted in data (65). The second pronominal persona is dual kuaej in data (66). The third pronominal persona dual kuriar is illustrated in the data (67).

[65]	<i>Pae pesi poit</i>	We both overeat
	<i>Pae p-esi poit</i>	
[66]	<i>Kuaej masi poit</i>	They overeat
	<i>Kuaej m-asi poit</i>	
[67]	<i>Kuriar nesi poit</i>	They overeat
	<i>Kuriar ne-si poit</i>	

Data 65 to 67 show that the verb eat followed by the pronouns of the second and third personas is illustrated to be pesi, p-esi, masi, m-asi, nesi, n-esi. The pronominal of the first persona plural amu is illustrated in the data (68). The second pronominal persona plural is illustrated in the data (69). The pronominal persona is plural ana presented in the data (70).

[68]	<i>Amu pesi poit</i>	We overeat
	<i>Amu p-esi poit</i>	
[69]	<i>Anu nesi poit</i>	They overeat
	<i>Anu n-esi poit</i>	
[70]	<i>Ana masi poit</i>	They overeat
	<i>Ana m-asi poit</i>	

Data 65 to 67 show that eating verbs followed by persona pronouns are illustrated as pesi, p-esi, nesi, n-esi, masi, and m-asi.

## DISCUSSION

If the bite verb is paired with the noun of animals and humans, then the bite verb becomes off, ow, ask, ed, ask. If the bite verb is paired with the persona pronominal, then the bite verb turns into disk, disk, ask, ask, g-ask, ask, ih-ask, mask, m-isk, risk. Meanwhile, in the verb eat there are nine variations of the verb eat in miyah, such as 1 [yafit, yame]; 2

[wog, wum]; 3 [tit, t-it, nit, n-it, yit, y-it], [pit, p-it, nit, and n-it]; 4 [Tapo, T-apo, Napo, N-apo, Yapo, Y-apo, Mapo, M-apo]; 5 [tapat, t-apat, napat, n-apo, japat, y-apat, mapat, m-apat]; 6 [PEPO, P-EPO, NIPO, N-IPO, Mapo, and M-apo]; 7 [Pepo, P-EPO, Mapo, and Nepo]; 8 [Pepat, P-Epat, Mapat, M-APAT, NEPAT, and NE-PAT]. There are other variations in bite verbs, such as pounce verbs and jumping verbs categorized in bite verbs. The following explains each variation of the bite verb and the eating verb (Stell, 2019).

Based on the previous finding from fifteen relevant research describe part of the Irires language, and Miyah language, namely Irires bite verbs and Miyah eating verbs. Irires and Miyah languages are grouped in non-Austronesian languages. This language is due to the occurrence of language contact with other Papuan languages to create a semblance of grammatical in the Papuan language itself. In addition, it can describe the characteristics of the Papuan language. The characteristics of the language in question can distinguish the characteristics of Austronesian languages and the characteristics of non-Austronesian languages. The distinguishing characteristics of phonemes lie in the aspects of words up to syntactic aspects in the form of suprasegmental characteristics. In addition, the phenomenon of sago language in the Irires language has been discussed by Syufi, Budiarsa, Simpen, and Satyawati explaining the relationship between language and culture contributing to processing sago in the Irires language (Syufi, Yafed; Budiarsa, Made; Simpen, Wayan; Satyawati, 2019; Trentman, 2017). The sago lexicon is analysed to present the form of the sago lexicon, the type of sago, and the tools used in processing sago.

The results showed that the dominance of sago use appeared in the use of language in Irires language. In other words, sago in the Irires language is part of the Papuan language and culture representation, which is the main food in Papua. Another lexicon appeared in Nugraha's research (2020) by discussing The Comparative Analysis of Syntactic Features Between Indonesian and English Denominal Verb. Nugraha's research was conducted to compare the characteristics of denominal verb syntax (DnV) between Indonesian and English. The syntactic feature in question is the representation of transitivity in the formation of derivative verbs. The results showed that the comparison between Indonesian and English acquired a common form of transitivity and intransitivity. The difference is shown by identifying the transitivity and grammatical relationship of DnV English (Maulizan; Rahmat, 2020).

Another study that has similar theme in this study is Mukramin and Ismail explaining the Social Meaning of Mangara banua Tongkonan Ceremony in Toraja Society. Their research results contributed to this research because through mangara Banua Tongkonan Ceremony in Toraja Society is still maintained because it has values, traditions, and active community participation, which means the meaningful representation of Toraja culture (Mukramin, Sm'un; Ismail, 2018; Fashwan & Alansary, 2021). Berikutnya, Penelitian Fitrianita, Kholifah, Adawiyah discuss Perempuan Nyurlembang dalam Tradisi Merarik. Tradisi merarik Can weaken socially and culturally in women and families in the Sasak tribe. However, this merarik tradition is still maintained because it can be part of the way of life and culture of the Sasak tribe (Fitrianita, Titi; Kholifah, Siti; Adawiyah, 2018); (Widiasri, 2021). Likewise with this research Yuliantari describe Technoscapes and Mediascapes Influence on Village and City relation in Manggarai, East Nusa Tenggara. Tecnoscapes and Mediascape used to maintain the culture and this area Manggarai, East Nusa Tenggara. Technoscapes and mediascapes are the construction of rural infrastructure, and mediascape is the dissemination of information through television and radio media to spread quickly on social media. Both methods proved effective, and maintaining culture in Manggarai can also attract migration and urbanization to Ruteng (Yuliantari, 2020; McKee et al., 2021).

Safiuddin and Atikah's research describes KOSTI Surabaya as A Counterculture against The Foreign Culture in The Era of Generation 4.0. KOSTI Surabaya is a form of

fortifying culture in Surabaya from the influence of outside culture in the Generation 4.0 Era. How to maintain culture is done through offline and online communication by incorporating the values and norms of KOSTI Surabaya to build kinship relationships to create good harmony in life (Safiuddin, Salmatian; Atikah, 2020; Eismurth, 2020). Niko dan Atem discussing Water Festival (Songkran): Cultural Commodification in Thailand It is still maintained by bathing the Buddha statue in the temple. Although gradually eroded by the impact of Songkran traditions that cause foreign tourists to come to Thailand. However, the economic aspect can increase the local community's income through the presence of foreigners in the Songkran Tradition (Niko, 2019; Chaturvedi, 2015). Asiyah dan Musahwi explain Community of Karinding Traditional Music Service in Kampung Jaha, Tangerang. Cultural participation is carried out in the form of traditional Karinding because it has local wisdom during the rise of global music that affects the Karinding tradition (Sadek & Meziane, 2018b). The use of cultural participation has the value of confidence, patience, and awareness of the message in music universally. Freedom of music can mean music of high artistic value to develop constructive human beings (Asiyah, 2018; Herman et al., 2022; Upadhyay, 2009).

Based on the presentation of the results of the suitability of the research above, this research has implications for integrating sociolinguistic theory to facilitate subsequent research in understanding the Irires language, especially language variation its application (Herk, 2015), this research contributes to the application of variations of bite verbs and eating verbs in the Irires language to enrich and categorize the language in the Irires in the Papuan language. This research is limited to language variation research in sociolinguistic studies, for subsequent research can integrate other interdisciplinary research, such as grouping language according to prefixes and sounds in morphology and phonology studies.

## **CONCLUSION**

Every sociocultural entity has cognition and intuition of language concerning what it does. The initial thing about the phenomenon of Irires language bite verbs and Miyah language eating verbs is unique. It varies depending on the cognition possessed by each speaker of the language, both the Irires language and Miyah language found in the Tambrauw Regency of West Papua Province. Irires language and language have the formulation of pronominal persona and always produce in verbs (verbs) which is its uniqueness. Words categorized as verbs and affiliated with the pronominal persona are generally bound in shape. Drlitation is a prominent feature in the Irires and Miyah language systems (Syufi, 2016). In this section is outlined the pronominal persona both single, dual, and plural irires language, such as {d-} single first persona pronominal speaker; {b-} single second persona pronominal speaker; {a, l, u, e, o-} single third persona pronominal; {g-} dual persona pronominal speaker {ig-} dual second persona pronominal speaker; {ig-} dual third persona pronominal speaker; {m-} the first plural persona pronominal speaker; {a, l, u, e, o-} the second plural persona pronominal speaker; {a, l, u, e, o-} the third plural persona pronominal speaker. Furthermore, the suggestion in this research include Miyah language can description of the pronominal and proclitic Miyah language such as {t-} single first persona pronominal speaker; {n-} single second persona pronominal speaker; {m, y-} single third persona pronominal speaker; {p-} dual persona pronominal speaker; {m} second dual persona pronominal speaker; {n-} dual third persona pronominal speaker; {p-} plural first persona pronominal speaker; {n-} plural second persona pronominal speaker; {m-} the third persona pronominal speaker is plural.

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## **AUTHOR CONTRIBUTION STATEMENT**

All authors have contributed and participated in conducting this research.

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